

M1540
Sunday, Feb. 23, 1969
Barn Lunch

Mr. Nyland: Is it running?

Someone: Yes.

Mr. Nyland: It's running?

This morning I said something about the division in oneself, and of course it is very difficult to keep those two parts separate; in exactly the same way as if one has a feeling you cannot separate it from the expression of your physical body, and for a long time there will be the necessity of a road which connects the outside with the inside. And it does not mean that when one starts sometimes going a little bit more inside, that you will stay there. You go back again. There is a constant rate of vibration that is set up between what is your outside living—the manifestations and also where a great deal of your energy goes—and something that you can call 'more essential' of yourself. And that many times, of course, in one's ordinary life one is a little bit more or less essential at certain times and it can vary almost from minute to minute; so when you start to judge about the level of where you are or what the accent is of your life, it may be that at times you do remember something that was quite essential, and you start to assume that that applies to the totality.

I don't want to make this too theoretical, but one must know that at certain times in your behavior certain things can come in which only last for a very few seconds and then disappear again; and whenever you make the kind of a wish that you want to say certain things in a certain way ... and you start out with it, but very soon afterwards the first words being out of your mouth you already have forgotten; and particularly when your intention is that you want to make it very meaningful, that in that kind of an attempt you already lose the possibility of really being meaningful, because you want it sometimes too much.

The question that one always has to face: How much will I push myself, and how much

will I leave to the possibilities of the outside conditions to help me ... and when I start to depend on the outside conditions when I know that when I simply let it go, I get lost. So for that reason I have to go—partly, at least—inside ... and, how far is this step necessary. When a tree or a plant grows, there is a certain cambium ring which is just below the surface. It is not the bark. It is where the bark goes over into the inner strength, the cells of the tree, and that is the living matter. Many times when you analyze it and see it under a microscope it is a little greenish, and that is where the sap of life flows up towards the leaves of the tree.

For each person, there is a definite cambium ring. It is a little bit below the surface of his skin, and it has to be very much alive. And the processes on the outside of the skin—that is, the reactions towards the outside world—can continue; because much of that is nothing else but the reflection of that what takes place outside, you reflect it and that stimulates to some extent certain activity on the part of you. But you are not always living there, and the problem is to be living just a little below the surface.

In that particular life ring—this cambium—there are the two possibilities of Man regarding his outer and inner life, and it is that where the activity has to take place, you might say, of ‘conversion.’ I receive from the outside world, by means of my sense organs, a tremendous amount of energy, and that what is then as energy is taken in by myself and is going usually in the particular way to which it is accustomed. And whatever the sense organs may be and whatever they produce in the head or in one’s feelings, it becomes of course automatic and mechanical, but it also feeds the cambium ring ... on the outside of that ring. Now, in order to bring about an equilibrium, something has to feed the cambium ring from the inside. And that is where the problem comes. Because we have to live first in the ring itself, and then you have a chance to go either to the outside or towards the inside. And the difficulty is, finding an opening from that what is this, I call it still that ‘ring’—this live matter which, as it were, ‘surrounds’ us ... and surrounds one’s inner life, and is protected from the outside world by means of the skin. It is fed in the physical body by the blood, and it is where the nerves or the very fine arteries actually end; and then getting food from what is furnished by the blood physiologically comes, then, and is converted and used up and returns, by means of the same blood stream, back again to the liver where the blood is cleansed.

It is the same kind of a process that can take place in considering one’s inner and outer life, and the request that I make to myself. I do not wish to go too deep because there I lose myself, I

don't want to go too far on the outside because there I become reactive. And to keep this balance between the two is really the secret of Nature, and the secret of my life. I say secret of 'Nature' because it is on ordinary ... in ordinary conditions of life that I have to learn it. It is not that I learn it by going inside. Inside for me becomes a realization of my existence and that what I really am and what I am supposed to become, but if I live there a little bit too much, then I forget that I am a human being on Earth. And for that reason I cannot afford to spend too much time in the Holy of the Holiest of myself, my inner life requires attention but for a long time I have to give it from the place where I actually can continue to live and discharge my particular obligations towards the outside world, and at the same time keep on feeding and be fed by that what is an inner existence.

Many times I think we make a mistake, that we think we have to live innerly too much. It is just a little bit more ... a little bit away from the skin; and not very much, because if you don't keep in touch with the outside world, you do not get the energy which is deposited there. The energy that is deposited, of course, for the inner workings of your physiological body—solid food and liquid, and even air because it goes through your lungs—will help to feed the supporting cells for your inner life, but the outside is fed by what you see and what you hear and what you touch. And it is that kind of energy which is different from any of the other energies; because the quality is different, and it is *that* what has to change into a still-different kind of a quality ... and call it a 'sense organ'—as Gurdjieff calls it, the 'sixth' and the 'seventh' sense—which then takes place in this living matter just a little below the skin. So when one says it is 'skin deep,' it is only outside. When it's a little below, it starts to take on the coloration of an inner life. When it goes too far into your inner existence, it is too much like wishing Heaven to be on Earth prematurely. And the balance has to be made for each person to connect something in him of that what is from the outside and that what is inside, and to know how much adjustment he has to make.

In your ordinary life and whenever you are working in particular, you will need a great deal of percentage from the outside world. Because that is where you are engaged in—particularly physically—and it is there that the energy will come in on you. And you must not avoid it. You must not withdraw too soon. And what is needed for this kind of an attack on yourself—or that what you now wish to use for growth—is to be able to live in the outside world and feeding at the same time from that what comes from your inner life. But feed it very slowly, and very

quietly, and not emphasizing too much that you wish it.

The question of openness is there. The receiving in this alive matter, the openness of the possibility of that what already exists within you and which as inner life wishes to expand, one has to become, as it were, that kind of an instrument in which one understands the meaning of one's life inside of oneself. Then the desire to create an 'I' is in order to set that what is inside of oneself as a Magnetic Center—or as life in reality—to set it free. You must know that that what is life in you wishes to be set free; because that is the real reason that the 'I' was created, and why there is a wish for wanting to become Objective. So one has to apply that same kind of principle to the existence of oneself, with the assurance that that what is life will come out when you do not prevent it.

And, I think that is really where the difficulty comes in. Sometimes you think you have to feed this inner life too much and you are much too motherly about it, and you don't depend on how a child will grow; because it has been alive on Earth and the conditions were conducive for its own growth, all you have to do is to attend to it and to see that there is no danger.

When one lives within this cambium ring one has to be open to the inside, to receive the wish ... or the cry from life inside wishing to come out and ultimately wishing, even, not to be connected but to be in the presence of outer life so that it has a chance, in your manifestations, to change the manifestations and to change what you are.

Every once in a while in your discussions you talk about a 'changing.' When one Works and one is Observant, then of course immediately that attention is drawn to that what is being seen. Even if it is an Observation without too much Impartiality, there is always a desire to change it because you think that it is wrong for some reason or other, or you become a little critical about it. It's very difficult to maintain your state. Because from the standpoint of wanting to have something be Observed, it doesn't matter what particular condition you are in. But that is only the beginning; and if one could remain Awake to that what one is and that what one is can be changed, that what remains is the state of being Aware of that what exists, in whichever form it happens to be.

So, in the beginning there is the allowance of something coming out and affecting you in your life, and then the manifestations are partly in correspondence with that and partly because they happen to be as a habitual way of mechanical behavior. This kind of consideration afterwards will make a person realize that his manifestations are not always in agreement with

his inner life ... and this is the consideration one has when you start to think afterwards, in an unconscious state about what you have been, and at such a time you have more information at your disposal; because you can rely more on what has been Observed—particularly when it has become more absolute and free from interpretation—and it is at that time that I consider “What will I do,” when inner-life information reaches me in this cambium ring, “to convert that energy into different forms of manifestations of the outside world.”

You see what is required then: I live there and I must receive outside influences, but the outside influences need not be reacted on. This becomes the strength of character for a Man. When he lives a little below the surface and remains, within that, that what he is and is not affected by all kind of opinions of other people around him—or that what has been taught; or that sometimes he happens to think; or his culture, his own development seems to indicate that that has to be *bon ton*; or that mechanical reaction which always takes place without your thought—that then a Man becomes strong. First, inside; with little layers below the skin, *that* is where the conversion takes place. And then upon command of something that is now the sixth and the seventh sense that is the result of Work on oneself in which Consciousness starts to grow and Conscience will tell you what is right and wrong, that then in Man this Will becomes apparent; first in that little bit of an outside—almost outside—skin layer of cambium, and then becomes apparent in his manifestations in the direction, knowing then what is inside and knowing what is Conscientious and Conscious, that then he will change. Or to say it differently, that because of the presence of these two higher centers, the influence on my physical body becomes, in response to that what exists, that what is corresponding to that kind of a level of Being. The openness is first necessary; the strength of character in that live ring of oneself is the second step; the third is a gradual wish to change the manifestation in relation to that what I then understand and what I then emotionally feel.

It is, of course, in ordinary life quite possible to change oneself. I can adapt, in ordinary life, myself to conditions. I can shut up when it is necessary. I can bend over and be nice sometimes when I don’t feel it. I can in ordinary life be completely hypocritical. I can act. I can do many, many things which I feel are clever when I believe that, in that kind of a cleverness I can reach something that I don’t when I’m just tramping around any way I like. In ordinary life there is that kind of control, so *of course* I can change. I can change almost into being a monkey or a frog. But, we’re not talking about that kind of a change. From the standpoint of Objectivity,

it doesn't make any difference whatsoever. When one talks about the change in oneself, it has to be based on a realization of what I *should* be, and not what I am.

So, this whole question of changing or not changing is really of no account. One is what one is, and one remains in existence any way one is. But if I want to Work and if I want to convert the energy, I have to become open to the possibility of receiving, in that layer of my life cycle, that what is needed for the conversion into that what is still unconscious; and in that kind of directing of my manifestations, *they* then will become Conscious. That is why I say many times that the question of Conscious impressions depends entirely on that what I am *while* I am receiving unconscious impressions; and it is at that time that the energy is not flowing into the direction of the five sense organs but that then starts to flow into the sixth and the seventh, and *they* have their connection with the layer of life as a cambium ring in a person.

If you can remember this when you work, when you are physically engaged: That it is not necessary to stop all the time and uncover your inner life, but that you slow down your processes and that you become present to that what you are doing; and without stopping what you are doing, introduce—or be open to the possibility of an influx of—that what you already know and what you conscientiously wish to become. Then you will see that your motivation will govern your manifestation, and in the slowness of that action you will become an entirely different kind of a Man.

A person who is Aware is a person who can be recognized. But first, by yourself that you know you are. And that is why many times it is useless to talk about it when you, for yourself, know what you are and you do not have, as yet, the need to explain it to someone else—and also, that someone from the outside has no right to question your state. But for the sake of agreeing, or for the sake of elucidation, it sometimes is a little useful to talk a little bit about that in order to indicate that there is a process going on and that one wishes to become part of that process, and to understand what is the attitude that I should take when that process should take place in me.

I hope you can Work that way. Because that is really very simple. You stop a little bit this flow of activity and energy into whatever activity you are engaged in, and there is a balance at a certain point when the slowness can reach the same degree as the energy used ... as there is the possibility of the influx from inner life to compensate it. That is the point at which you will be able to receive, and this you have to find when you are busy ... and in whatever you are doing.

That point can be reached any time. It is not dependent on the outside world. It is

dependent on *your* activity, in slowing down what you are doing so that the outside world can go and do whatever it likes. You only allow a certain amount of energy to be changed over into an outer world of your own at the point when there is an equilibrium between that what is life in you wishing to be free and entering into the layer—I call it again and again—‘cambium’: That what is really the fundamental growing factor in a person, either physically or psychologically.

I hope you have a good afternoon. I hope you can Work well enough. My suggestion is that you select one person for this afternoon, and you take this person and you ask, “How is it this afternoon with your Work.” Without going into any kind of a discussion or argument ... and without having an idea that you want to be so super a Man to remind someone, or without any idea that you want to help or that you want to teach, or that you want to show off. Just simple—“How are you regarding Work.” In that kind of a state that it shows that you are considerate; at that moment, at least, Work as you should consider many times during the afternoon, but this time you communicate it and maybe, I hope it would be of some help to the person you talk to, and to yourself to be reminded.

Something else is at stake. Not just the Barn. Not just the Land. Not just the car. Not just the food. Not just anything you are doing, but you as you are with your life ... the two kinds of life of yourself, and I hope in balance.

So, drink to that balance, if you now know what I mean.

[pause, tape starts again]

Mr. Nyland: There a few additional things in addition to this kind of philosophy we talked about, and ... let’s come down to Earth. In the first place, the trucks outside are not in the right place. I don’t like anything on that road, we’re liable if anything happens. In the second place, we had another little accident again. You must realize that everybody has a responsibility for everyone else. What happens to one person happens to all of us. You don’t understand this kind of Group business. You don’t ... probably you have never worked with chains, have you; and when a link is not right, the whole chain is useless. When there is a hole in a tire, the whole tire is useless as long as that hole is there. Whenever you make mistakes, it reflects on us. We are concerned with it. It is a Group matter, and whatever is involved with insurance, or with Warwick or the general opinion of people about us—everything is related.

I wish that, honestly that you would grow up a little bit more and that you would take care of things like—and now I hope—take care of the hotel, that you take care of the material, that

you take care of tools; that there is something in you that starts to grow up as a Conscience.

Why should we, all the time, be under this kind of a thing. We've had now too many accidents already. And some can be explained—you can rationalize everything away if you like—but why should it be like that. Why can't you be careful. Because you open yourself up by leaving those trucks outside. It's wrong. I've told you before: If you get in the mud, there are enough people to help you out.

All right, that's as far as that particular kind of muddy problem is concerned. The second is '102.' We have a little difficulty with that. We wanted to take the partition out and some information was taken to the landlord, etcetera, etcetera; and there is no use going into detail about it, but about ten days ago when we had Movements there, the walls kind of were weak and started to vibrate—maybe under the influence of too many Kesdjianian bodies around, I do not know. [chuckle] But it reminded me of the time when Gurdjieff was here, and I was instrumental in trying to get a place where you could have Movements, and that close to the hotel ... and Carnegie Hall was not available and I walked around and I looked and I asked and then ... as usual, it had to be practically the same evening—you know, there was no time—so finally I found something that belonged to a Russian officer's ... ex-officer's club. And it was a loft somewhere on 56th street and nice enough—a little bit shabby, perhaps, because the Russian officers may not have had enough money—but through some connection—perhaps Wesley remembers it, I am not sure—we got hold of it and then we had our Movements there, probably about sixty or seventy people in the evening, and we started. I do not know if it was the Mazurka, but it was one of those where there is a certain rhythm set up which apparently ... and Gurdjieff was there; and so it started and the time was getting a little bit, well, now maybe dangerous, so Gurdjieff called out, “Who!” “Who!” And I was in the back and I hid [laughter] because I didn't want him to know that I was there, and after a little while there was another “Who is responsible for this!” [laughter] and I think I tried it for the second time—to hide behind someone—because I didn't want to own up. But the third time was successful, because the person in front of me kind of moved away [laughter] and I was exposed. So here I was, poor fellow, walking through the whole crowd to the front where Gurdjieff was, and there was Gurdjieff as the master who ... so he saw me coming, probably, with hanging arms and ears and not daring to look at him. And then he said, “Oh, it was you.” And that was all. But I felt ... instead of all of us to fall through the floor, I could have fallen through the floor without any

dance.

Well, it reminded me of that and of course this was an old building also ... like the one at '102'; and there is no use trying to violate any further, so we will not have any more Movements in New York until we can find another place. So, that refers to those people who would be there on Wednesday. I am terribly sorry, but it cannot be helped. We had the same trouble, if you remember, at '165' and we had to stop it, and those are forces that are far superior than we are.

So, I think... Is there any more mundane business to attend to? Do I have to say anything more? So, we'll stop then. I didn't talk yesterday, and today I did. It's not that I ask you for your opinion, but I think that it is necessary for yourself to know what really is valuable. I keep on playing piano. Also that, it is subject to change. You must not think that I fall into that kind of habit. I play because sometimes I think it is right, and sometimes I play nothing at all because I think *that* is right.

But, you are recipients. You've got to extract from every opportunity that what you can use in your life. That is the sole reason we do these things. And if sometimes you are positive, it's right. If you are negative, it's also right. Try to see that negativity helps you. Because when you are so clever that you consider something negative, you must also admit that you have to be clever to understand what is positive and then you Work because of the negativity. You Work because of emptiness. You don't really Work because you are filled. You Work because you wish. Because there is nothing, *that's* why you Work. And as soon as you are negative, there is nothing. Because you don't understand. And it is not a question of criticizing you because of not understanding. It's a question for you to understand that that is exactly your state and that that, then, requires further understanding to understand why you happen to be negative and why it is that you cannot use that as an opportunity.

Every moment of your life is an opportunity. It doesn't matter where you are on Earth, and it doesn't matter if the Sun shines or not; or it rains; or whatever condition you're in—standing straight or bending down or lying, or whatever it is that you are doing—every moment time flows through you and you can catch it, every moment when you are Awake to it. That's the problem of Work: How to utilize *all* time in order to eat it.

So, I'll play a little bit now.

End of tape